THERAN
EN

February 1960

agazine of United Lutheran Church Men

AN EASY THING, O Power Divine,
To thank Thee for these gifts of Thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this—
To thank Thee for the things I miss?

—*The Things I Miss, Tho*
Wentworth Higginson

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Magazine of United Lutheran Church Men

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A Roman Catholic for President?

by PAUL SIMON

It seems to be a very distinct possibility that both major political parties may nominate a Roman Catholic for either the presidency or the vice presidency in this election year.

How does a Lutheran newsman, serving in public office, feel about this possibility? Paul Simon presents his views in this article, which is happily devoid of any party bias.

Of course, Mr. Simon is the first to say that his article is a statement only of his own personal views. There may well be other views that can be held within the framework of the Christian faith. In his own defense, Mr. Simon adds: "I have checked the accuracy of this with both Roman Catholic and Protestant 'lobbyists' in Springfield; I am sure there will be some who disagree, but I think it is an accurate article."

SOME LUTHERANS were shocked to see Dr. Franklin Clark Fry quoted in a national magazine as saying that he would vote for a Roman Catholic for the presidency of the United States if he thought the Catholic candidate were a better man than his opponent.

Is this attitude right? What should the proper attitude be toward a Roman Catholic running for that high office?

In discussing these questions with you, I'm going to be expressing my personal opinion on the basis of a limited experience in political life. To make this discussion meaningful, I will be getting into areas of disagreement and controversy. I trust that you will feel at liberty to disagree with me.

The basic question is: Generally speaking, does denomination form a legitimate basis for determining what candidate will vote for?

When I am campaigning for office, occasionally someone comes up to me and says, "Paul, you're a Lutheran and I'm a Lutheran too. I'm going to vote for you."

If I have the chance to explain, I try to point out that if my opponent is a Presbyterian or Methodist, but is a better man than I am, then my Lutheran brother ought to vote for my opponent. The fact that I am a Lutheran does not necessarily

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Mr. Paul Simon is a State Representative in the General Assembly of the State of Illinois, as well as being the editor of the Troy Tribune *in Troy, Illinois.*

Γ likely Roman Catholic nom-
for President of the United
is Democratic Senator John
nnedy of Massachusetts.

me a better public servant.
have known weak Lutherans who
sent out literature appealing for
accompanied by a letter headed,
Fellow Lutheran." This seems to
be wrong.
ecting a public official is like pick-
man for a job. If you were to
by a mechanic in a garage, the big
on would not be if he is a Lutheran
Roman Catholic or a Jew, but
ier he knows how to fix cars. And
you vote for public office, essen-
you are employing someone to do
, and the big question should be
ier by attitude and ability he is the
man for the position.
believe all of this holds true also
oman Catholics.

Many of my fellow Protestants, I fear, think that Roman Catholics in government positions fall down like dominoes at the will of a bishop or cardinal or high church official. Roman Catholics do have their representatives at our state capitol in Springfield, as do the Protestants and the Jews. But Roman Catholics will divide among themselves on almost all issues. There is no more a Roman Catholic "party line" on things than there is a Lutheran "party line." My experience in three terms in the Illinois legislature is that the Roman Church does not dictate political decision to her members.

But what about countries where there has been abuse by the Roman Catholic Church?

Beyond any question there have been areas where there has been abuse by the Roman Catholic Church—just as there have been areas where there has been abuse by the Lutheran Church.

Countries where the Roman Church has a fine record for tolerance are rarely mentioned. Seldom is it mentioned that Ireland, which is 99 per cent Roman Catholic, has had a Protestant prime minister and a Jewish mayor of Dublin. Seldom is it pointed out that probably a majority of Lutheran ministers in Germany supported Konrad Adenauer, a Roman Catholic German leader.

I know of no instance in a democratic country, where the head of that government was a Roman Catholic, where the Roman Catholic Church abused that position. I feel confident that in the United States we would have a similar experience.

In this connection it should be added that for some Protestants being a Christian means being "anti-Catholic." I recall meeting a young man in Germany who

was to assist me in some army duties. He mentioned that he had heard that I was a Lutheran. Yes, I told him. He beamed with obvious pleasure and then assured me that he was also a Lutheran.

"Our family," he said, "hasn't had one of its members marry a Roman Catholic since 1852."

"Do you attend the large Lutheran church down the street?" I asked him.

He flushed slightly and said he didn't attend church regularly. Upon further questioning I discovered that he had not attended a church service since he was confirmed more than 15 years earlier. He was very proud of being a Lutheran—but his Lutheranism was a negative, anti-Catholic affair. He had accepted the emotional traditions of his family in being anti-Catholic, but any positive beliefs were almost totally lacking.

I'm afraid that gentleman has some emotional cousins in the United States.

If you were selecting an eye specialist to perform a delicate operation on your child's eye, you would look for the man who could best perform the operation. You would not look for a Lutheran or Protestant, but for the man who could save your child's sight.

Government today is also a delicate operation. While it may appear simple and easy to the outside observer, it is highly complex—and we need the man who can best perform that operation regardless of his personal religious inclinations.

Is religious affiliation, then, never a consideration in the conduct of government?

Generally it is not, but in some cases it can be.

A man cannot divorce himself from his personal background.

For example, my Lutheran background probably has helped to shape my at on the gambling question.

A Roman Catholic, because c background, probably will have a ent attitude toward birth control many.

A member of the Jewish faith ally would have a sympathy t Israel. Naming a member of the faith to be ambassador to Egypt bly would not be wise.

A Christian Scientist would not g vote of approval to head the Depa of Public Health.

In other words, a man's religious ground will help to shape certai tudes. However, this does not mea the Pope or the chief rabbi or the dent of the Lutheran World Fed would be dictating policy to some ber of that faith who holds public

Recently a college president tol "The bad thing about having a Ca president is that he would be att the Catholic services regularly if h a good Catholic. Simply by his ex large numbers of people would clined toward joining that church were a weak Catholic, I might v him, but not if he were a strong lic." Is he right?

I think it would have to be co that having a Roman Catholic pr would be good public relations f church body.

But how many people have join Presbyterian Church because Pr Eisenhower attends Presbyterian se I doubt if there are many. The fa a president attends church service create a bit of tendency toward th that attending church services is

*The original meaning of the word *ca universal*—therefore, embracing all Christians *Catholic* is the more preferred term for to the Chu ch of Rome.

, but it probably does not get much specific than that.

e second point mentioned by the ;e president is that if the candidate a weak Roman Catholic he might for him, but not if he were a strong n Catholic.

things being equal between two dates (which is not likely), one of n is a weak Roman Catholic and a strong Roman Catholic, my own rence would be for the strong one. man who has strong convictions moral principles is a man I would prefer to have guide my country, r than one who lacks moral backbone.

en't there Roman Catholic state- s which indicate that the public holder must listen to the Pope for cal advice and be subservient to

ere are statements which state just There are also statements which this. There is difference of opinion any things within the Roman Catho- hurch just as there is within other h bodies.

e official Roman Catholic doctrine it the Pope is infallible only when eaks *ex cathedra* on matters of faith morals, and this is rare. A Roman olic has as much right to decline dvice of the Pope on political mat- s you or I do. In all probability any dent, whatever his religious per- on, would listen carefully to the ons which the Pope or any other ng religious figure might express. ny president would be free to accept ject such advice.

n't Roman Catholics vote pretty as a bloc?

some extent it is true that Roman olics tend to vote for Roman Catholics just as Lutherans tend to vote for Lutherans. Ethnic and cultural groups have a tendency to vote for someone within their own group. Germans vote for Germans, Scandinavians for Scandinavians, Methodists for Methodists, etc.

As a group becomes thoroughly accepted into the American community, this tendency declines. For example, Polish people will tend to vote for someone with Polish background much more than Germans will vote for a German. The Irish today are not the solid bloc they once were. Negroes have a strong tendency to favor Negro candidates and Jews heavily favor Jewish candidates; both of these groups feel a lack of total acceptance into the American community. Methodists and Baptists and Presbyterians have only a slight tendency to vote as a bloc because they feel very comfortably a part of the American community; the defense mechanism of voting "for one of their own" is not present to any marked degree.

Roman Catholics today do not vote as a bloc to the degree they did 20 or 40 years ago. If either party puts a Roman Catholic on the national ticket (as this is being written both parties are considering it) and there are strong attacks made on a Roman Catholic being a candidate, there will be an increasing tendency for Roman Catholics to support a Roman Catholic candidate.

However, many Roman Catholic officials have warned against this. The late Cardinal Stritch not too many months before his death issued a strong statement which stated that his position was to vote for the man more qualified to do a job, regardless of his affiliation. He said that if a Protestant could perform a job more ably than a Roman Catholic

candidate, he would be conscience-bound to vote for the Protestant.

What is the harm of injecting the religious issue into a campaign?

It results in a senseless religious feuding and it results in selecting public officials by the wrong standards.

I recently observed a race for township road commissioner which got to be a religious fight. The one candidate was Roman Catholic and the other was Evangelical. The question of importance in this case should have been who could do the better job of taking care of the roads.

Does that mean that a man's personal religious life can be separated from his functioning as a public official?

Generally the answer to that question is that you cannot separate faith from life; to separate it is a dangerous thing. My religious beliefs should permeate everything I do, whether in the sphere of politics or teaching or barbering or whatever it might be. I don't think a man can attend church on Sunday, and then on Monday find no relationship between his religion and issues like foreign aid and racial discrimination.

At the same time there are two things we should keep in mind here:

(1) While my religious life will help mold my opinions, I think I should be slow to state that on a specific issue a certain position is the Christian or moral position. I think there are issues where that can become clear (such as racial discrimination), but I think Chr in government should be cautio equating their own position with position.

(2) While faith does affect p actions, there is a valid dual role b an official's public life and person Moses recognized this on the is divorce where in his personal l believed one thing, but as a publi ant he faced a realistic situation a to take a very different position. clerk in my home town was a Baptist who believed all drinki strong liquor to be a sin. Since l to sign the liquor licenses, he re I think he did the wrong thing; he to make the proper distinction Moses made. A Roman Catholic believes that all divorce is wron he follows this in his personal li as a judge he must grant divorce ing to the law and not according personal tenets. In a sense he dual role.

The general proposition never holds that a man cannot separate H sonal religious beliefs from his in political life. For the most shapes attitudes rather than policies. Two men of Christian per who believe they should love neighbor as themselves may d with each other on the specific p of carrying out that principle; but can disregard the basic precept violating the religious belief he cla

Lutheran Men . . . New Subscription Rates

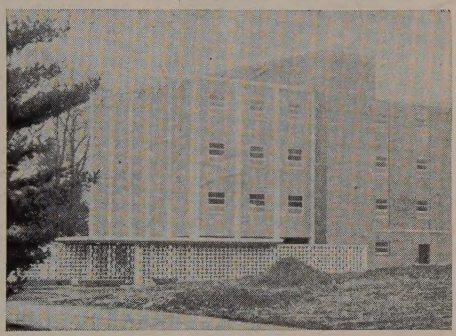
Subscription rates for LUTHERAN MEN have been increased effective uary 1, 1960. This is the first rate increase in 12 years. Individual subscript are $2.00 per year; bulk subscriptions (10 or more copies to one address) $1.50 each per year.

THIEL

Greenville, Pa. College is taking Long Strides in 20-year Program

ICE 1951, when Thiel College broke nd for its new library, the heavy ment of construction has been a le but ever-present campus land- . Among the achievements of the -year period have been a new library, new dormitories, a maintenance a new science hall, and new play- ields.

ith the completion and dedication e two newest residence halls on the ge's Founders Day, February 4, , the construction gangs were absent the campus for the first time in al years. They will be back. Under 0-year development program sched- for completion by 1977, Thiel plans najor construction projects. At the usion of the development program, college will have concentrated $8,- 000 on the development of its facilities. Commensurate with campus growth will be increases in faculty, expanded curriculum, endowment fund increases, and increases in enrollment.



SAWHILL, Thiel's newest residence for women, is scheduled for dedication on Founder's Day, February 4. Housing 124, it brings Thiel's residence capacity to 590.

As the student is the *raison d'etre* for the existence of the college, so is he the motivating factor in the college's development. To the average student, the Thiel development picture is likely to be

is article was prepared by members e development staff at Thiel College, nville, Pa.: David Neighbour, director blications; and Mrs. Paul Kilner, direc- f publicity.

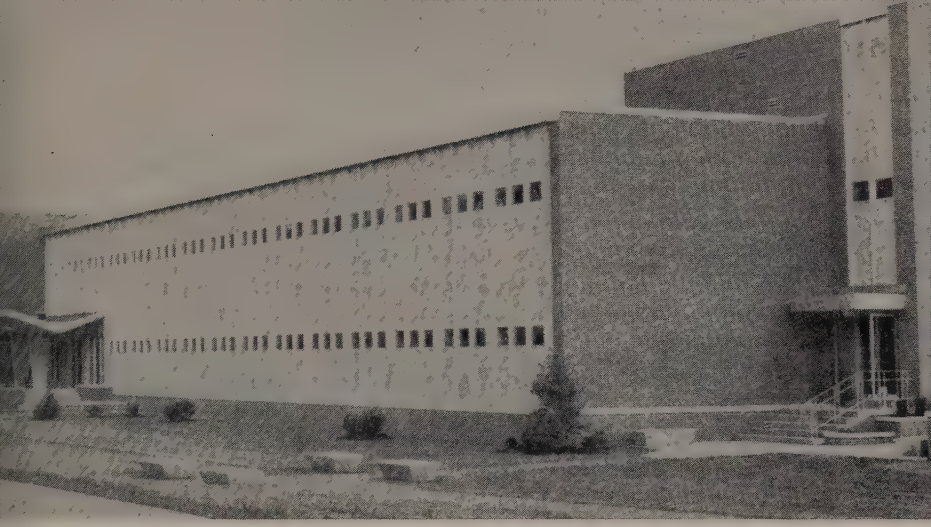
dominated by a vision of the student center which the college projects for the near future and for which the Student Union is helping to establish a building fund through student work programs. In spite of preoccupation with the center, however, the student is aware and appreciative of the wider picture of college expansion. He is commendable in his support of the development program, especially since he realizes that future generations of students will receive greater benefits from the program will his own.

VICE PRESIDENT Richard M. Nixon joined Thiel President Frederic B. Irvin at recent dedication of the college's science building. Remarking at an honors convocation on the many similarities between Thiel and Whittier College, his alma mater, Nixon credited small colleges with providing "the spice, the diversity in the educational system." As long as we have privately supported and church related institutions, he stated, "we need have no fear that we will fall into what is, I believe, the greatest sin—the rule of conformity to someone in authority."

This attitude is mirrored in a
ment made recently by a Thiel s
who is completing her sophomore
"I am living in a time of rapid c
and growth—what some call the A
the Scholar. I have been told ove
over again how the student bod
colleges are growing, and that by
colleges will have doubled their
ment. The fact that Thiel is growin
expanding means that my college
ing to meet the demands of the tim
me, this means there will be ro
this fast-growing college enrollme
my two younger brothers. There w
room for the students we future te
will be preparing. And there w
room for my own children that I
for someday."

From the viewpoint of the coll
self, development of facilities is re
as a definite responsibility havi
roots in Thiel's philosophy of
education. Traditionally Thiel has
tained a personal relationship wi
students and a concern for the stu
intellectual, moral and social grow
small liberal arts college, it has bee
stitutionally suited to do this. Fr
founding in 1866 to recent yea
enrollment and graduating classes
been small.

An interrelated curriculum, ma
of the humanities, the sciences,
studies and education, has permitt
school to offer its students a wide
ground in the liberal arts and has
ened areas of common academic i
within the student body. Because h
science major, therefore, a given s
is not isolated in his sphere of i
from others who are majoring in a
field.



Thiel College science hall, erected at a cost of $855,000, was dedicated last September. ng the facilities for physics, chemistry and biology departments, it also features small ch laboratories as part of all professor's offices.

ring the past few years, however, enance of this personal relationship mpus life has become a growing em. The college realizes that faculty increase in ratio to enrollment if dual attention is to remain a part e teaching and guidance processes. is obvious, of course, that a school 800 students will not be able to the close personal relationships it ained when it had a student body 0, but this should not be permitted ult in sacrifice of the students' in- iality to mass educational methods. nsequence, Thiel has concentrated derable planning and effort to insure st the students' exchanging his name number. And, as the college grows, vill continue to be a major concern culty and administration.

erent in college development are problems and a promise. The se lies in the fulfillment of the in- on's potentialities in an effort to provide the best educational opportunities for current and future student generations. In its commitment to this goal, Thiel is confident that the realization of the aim more than justifies the effort of overcoming the obstacles.

DADS!

How about sending a subscription to LUTHERAN MEN to your son at college or in the service. This is one way to keep him in touch with the men's program while he is away. Regular copies of LUTHERAN MEN coming to him may encourage him to associate himself with the men's program when his military service or college education is completed. Single subscription at $2.00 a year.

Report on Russia

by GEORGE A. EICHLER

RELIGION IN Russia today is at a very low ebb. Even though a few churches are open it could almost be said that there is no religion in the USSR.

In Moscow, a city of over 5 million, there are some 20 Russian Orthodox Churches, two Baptist churches, two synagogues, and one Moslem temple. This can hardly be said to amount to much in an otherwise godless society. There are many beautiful churches in Russia but most of them are now museums and not functioning churches.

Generally speaking, the young people never go to church for if they do they cannot belong to the Communist Youth Groups. These groups are so well conducted that most young people want to belong. Besides, the young people may not miss attending church because they have never experienced the joys of church membership.

Those who do go to church know that they are sacrificing the benefits of the Communist society and cannot look forward to advancement in their dail suits of life. It costs something t Christian in Russia. The governmer not seem to bother the older churc too much. The indoctrination giv young people assures the governr future solid block of citizens w both Communistic and atheistic.

About a dozen of our party visit Central Baptist church in Moscow tober 11. Secretary of Agricultur son had visited this church on Oct He had written a deeply spiritua sage in the church's guest book. our party was a college classmate Benson and he penned the next n in the guest book.

This visit proved to be one of th

Dr. Eichler is superintendent of in Northampton, Pa. A former contri articles on boy scouting for LUTHERA *he toured the Soviet Union last fall of 30 U.S. educators participating in project of the National Education tion and the American Association of Administrators.*

of our whole trip. The seating ca- of the church is about 500. The er present was estimated at 2500. e stood for over two hours in every ivable spot in the church. It was a ng experience for all of us. The sing- f the choir was beautiful and the nses of the congregation were full nsecration. Religion really meant hing deep and spiritual to those e. We had a long interview with the r in his study after the service. He us the services were never longer two hours, and that there were al- two sermons, sometimes as many as at each service. The pastor has eight nments and there are six services each —three on Sunday and three during eek, held in the evening. We were that some young people attend the ng services.

urches in the USSR must subscribe o principles before they can func- 1. Conduct no youth organizations. o not resist the Communist regime. church building is rented from the for a small rental charge. Churches ssia have no financial problems.

ce the Communists are also atheists do not believe in a future life. The t life is the only life, they say. This belief makes human life cheap and easy to sacrifice in the forward movement of Communism. Anything is justified provided it advances the course of Communism. This makes the combination of Communism-atheism such a dangerous one. Some of us thought that the great advance of education would change all this. That when the mind and spirit were liberated they could be counted on to resist such a society. But their education is more like training and not what we understand as education. There is a lot of memory work and group discussion is not encouraged, so we cannot count too much on education to bring about changes. We do feel sorry that the children who are so wonderful will not be able to enjoy the blessings of religion such as we enjoy.

How is the progress of Communism throughout Asia and the world to be halted? By international diplomacy? By all means let's work hard at this, but it seems that only the Lord with our help can stop it. We must spread the Christian gospel over the whole earth as a bulwark against the spread of Communism. It may be later than we think, but we should get on with this great missionary task at a faster pace than ever before.

1960 Lamb Award Nominations Due Soon

Nominations for the 1960 Class of Lamb Awards should be mailed to the w York office prior to April 1, 1960. All nominations and documents should submitted in duplicate along with a $10 check. Nomination blanks have en mailed to all affiliated congregational units during January. Copies are ailable from the ULCM office upon request.

The Lamb Award is granted to men who have contributed outstanding vice to boyhood through scouting and to the church as churchmen. Each ar the United Lutheran Church in America is granted about 25 awards to given to the most qualified adult scouters. Mail your nominations NOW!

MAN TO MAN

by LAWRENCE M. REESE

Does It Pay to Be Ignorant?

IT WAS ONE of those delightful cottage meetings held in connection with the congregation's stewardship program last fall. About a dozen people from the area were there. As happens in many meetings when people are not accustomed to speaking in public, the first part of the meeting had to be "rigged." The chairman had to carry the ball. People were polite listeners but obviously not too actively involved. Then gradually one person ventured out into the deep waters of group discussion. Soon another cleared his throat and jumped into the conversation. After a while people acted normally and made the meeting THEIR meeting, which was exactly what it was supposed to be.

Following the meeting I did some mighty serious reflecting about the untapped resources in our congregations. Here were men and women at a cottage meeting, talking about their church and, with one or two exceptions, seemingly afraid to talk about the things that are on their mind. My own probing made me ask over and over again: "Why?" I came to a few conclusions. I wonder if you share these sentiments.

First of all, it seems that many of our good people are silent because they are afraid of showing their ignoranc course, we are grateful for the sile those who have nothing to say usually chatter). But what about silent people who could make a co tion? Could it be that smart peop aware that the world is filled with s people? After all, most of us are to listen to experts. The news an an expert. The professionals at ou are experts. Physicians, lawyers and others are capable in their respective And don't forget that our trainin been guided by experts. First ther dad and mother, top experts in ever at least until we were a certain age. too, there was the school teache music teacher, the pastor, the coach were experts and many of us res ourselves because we thought it mig to be ignorant. At least by keepin in the presence of an expert we w be embarrassed.

There's a man in our communi firmly believes that he should be when he visits his family physici contends that if the physician is one, he'll discover the cause of th or pain. After all, the doctor is an He can locate the cause of the di

ırally the physician does all he can to he man to cooperate, knowing how n the man can assist in getting to the diagnosis and treatment.

Sound Conditioning

second reason why people remain t when they could make real con- tions to a meeting is that they are itioned to a traditional pattern of ce. This is expecially true in church ings. Perhaps many folks were con- ned by experiences such as Sunday ol, where the tapping of a bell on superintendent's table signaled the of "talking"and the beginning of a on where only the worship leader and lass teacher did any talking.

metimes the format of ULCM gather- is similar, with a conditioned silence ıg the group. And then the discus- leader winds up with "Are there questions? If not, then we'll turn the ing back to the president." Thus th the group participation until the shments are served! And how often e and buns do what no other group ss can achieve: hearty conversation sharing of all kinds! Maybe the re- ments should be served along with discussion. And keep some of the ger black coffee for the period known Is there any old business?"

Who Wants to Be Ignorant?

aybe remaining silent will save us losing status. We at least will not se ourselves to the experience of re- ıg how little we know. But who s to remain ignorant? After all, we vith groups in meetings only a small on of our lives. By contrast, we live ourselves all of the time. What a it is to learn, to have new and in- ing experiences. And what a pleas- ure it is to feel completely at home within a group; so at home that we can disagree and have others disagree with us, and be happy and content because we are stimulating each other in our interchanges at our meetings.

Have you noticed how afraid we are of differences of opinion in our church meetings? Recently a laymen said of a certain pastor: "He tried to please everyone and therefore he could not stand on his convictions." Watch the discomfort of many presiding officers when there is a real conflict regarding a certain issue. But why should this be, especially in the Christian Church where we accept and love each other. Why not be realistic and see that TENSION CAN ACTUALLY BRING PROGRESS. As long as we discuss the subject at hand and not who said what, then our differences can sharpen issues, help develop attitudes and lead groups to decisions of mutual benefit.

Man to man, I hope you speak when you have something to say. If your meetings are of one-man rule, it could be that members of the group encourage the "silent-setup." Why be ignorant? It does not pay. Other people, and not just experts, have much to add to the facets of our own personalities. Remember again, a meeting is your meeting even as it belongs to every other member of the group.

Should you be a bit timid, just recall what a wonderful heritage we have because certain people came to Jesus and asked such questions as: "What shall I do to inherit eternal life?", "Shall I give my loyalty to government or to God?", "How shall we pray?", Are you really the Son of God?" Men took risks to ask some questions of Christ. But their probing was worth it. God answered their questions.

NEWS of Men and their Activities

One of the finest newsletters which crosses our desk from synodical ULCM leaders comes from New York & New England Synod ULCM President Clarence L. Neun. The *Newsletter* is neatly mimeographed and brings the latest information about synodical affairs to all congregational ULCM leaders and their pastors. President Neun lifts out some items from the ULCM *President's Bulletin* and adds many items of synodical significance. This synodical ULCM has set the date and place for its 1960 convention which will be held at Holy Trinity Lutheran Church, Buffalo, May 20-22. Dr. J. S. Patterson of United Church Men, NCCCUSA has been secured as banquet speaker. Adolph Dienstbier, 114 Garden Ct., Eggertsville, N.Y. is the new synodical ULCM treasurer. The Rev. Robert O. Flechtner of Rensselaer, N.Y. was recently elected to the executive committee. The synodical ULCM is planning a tour of the synod by President Neun and Executive Secretary Logan in the spring.

* * *

North Carolina ULCM elected Harry M. Arndt as president and decided to employ a pastor as executive secretary for the state ULCM unit. The unit adopted a budget of $12,950 for the year. It established as its goal for the Loa Gift Fund for 1960 an amou $60,000. It was agreed that 10 p of the fund would go for scholarsh the ministry. Three Concord church play host to the state unit in 196 brey Mauney, president of the (ULCA), represented the churc auxiliary and challenged the men t tribute the total 1959 apportionm ULCM. North Carolina is the first ical unit to have had three men as dents of the international ULCM: ney, Harry Isenhour of Salisbur Zeb Trexler of Concord.

* * *

Minnesota ULCM executive com met recently to discuss how to dis ULCM Handbooks and charters will be made available to all con tional units. Minnesota is one of th recently accepted into membership ULCM at South Bend. The Sprin quet will be held at Faith Lu Church, St. Paul, the Rev. Charles pastor. The Northwest Synod is ing the Rev. George McCreary fi staff to act as liaison with the Mi and Wisconsin state ULCM unit

ıesota state unit distributes a hly *Newsletter* and a copy of the M *President's Bulletin.*

* * *

e have the *West Virginia Synod rletter* which brings the information he ULCM of that synod in convenaction agreed to give support to laywho are acting as pulpit suppliers e absence of ordained ministers. The *Virginia ULCM* has been meeting number of years at a 4-H state camp. ey Mauney represented ULCM at recent convention. West Virginia M has paid its 1958 and 1959 apɔnments in full to the ULCM CA). Fred Hegman of Wheeling is dent.

* * *

le *Ministerium of Pennsylvania* M executive committee has approved ised constitution which it will recend to the 1960 convention of the s auxiliary. A series of four leaderseminars was concluded in Decem-The last meeting held at Philadelphia at St. Peter's Lutheran Church, the Edward Knapp, pastor. Philadelphia ts first snowfall that night, holding ttendance to a fraction of that exd. ULCM night at the 1960 meetf the synod will be held at Buck Hill May 24.

* * *

e 1960 officers of *Virginia Synod* M were installed at St. Mark's Luth-Church, Roanoke, Va., on January ew officers elected last June were led by the Rev. J. Luther Mauney, dent of Virginia Synod. New officers de: Arthur Whitener, Portsmouth, dent; Onni Kangas, Chattanooga, president; J. S. Koiner, Norfolk, ary, T. W. Beck, Portsmouth, treas-

ARMY CHAPLAIN James R. Hayes, right, received the Legion of Merit at Topeka, Kans. in December. Seldom given in peacetime, the top service medal was awarded for Captain Hayes' work in compiling a 269-page book on the training of chaplain assistants and developing a program for procuring promising trainees. He was described as "the only Army chaplain in 1959 who received the citation for current activities." Chaplain Hayes served in Counter Intelligence during World War II, then went to the Lutheran Theological Seminary at Philadelphia, and returned to active service as a chaplain. Presentation was made by Colonel Homer K. Curtis, senior Army adviser of the Kansas National Guard.

urer. All of these men, along with Don Kull, former president of the synodical ULCM, participated in leadership training sessions in the synod recently.

* * *

"They said it couldn't be done!"—organize a ULCM unit in a large and progressive congregation. *Trinity Lutheran, Lancaster, Pa.* proved that it could be done when the congregation recently organized its men into a ULCM unit and applied to the *Central Pennsylvania* syn-

odical ULCM for membership. The New York office of ULCM has been in contact with the pastor, Dr. Wallace Fisher, for some time and the organization came into being only after very careful planning on the part of the men. The entire men's group will meet four times a year with an Annual Meeting in November. Between the quarterly meetings smaller group meetings will be held. One of the first concerns of the group was to undergird the boy scout program at Trinity. Here is a church with an average attendance of more than 1100 each Sunday and a budget of $138,000. If a congregation like Trinity, Lancaster feels the need for a ULCM then there isn't a congregation in the ULCA that could not profit from an alert men's program.

* * *

St. Matthew's, Kitchener, Ontario recently entertained the men of St. Peter's, Kitchener at its ULCM monthly meeting. Michael Walters spoke on the history and development of the trade union movement in Canada. The meeting was in charge of Albert Kropf, president. Samuel Weicker led the devotions.

* * *

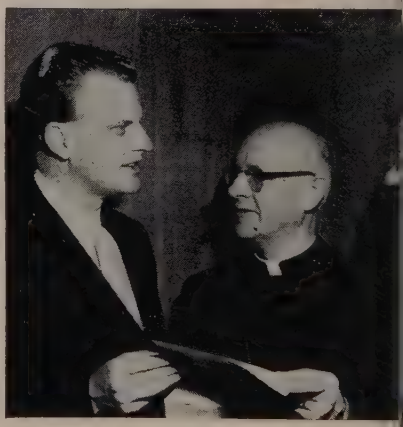
Grace Lutheran, Culver City, Calif. ULCM recently used a unique method of charging its members for their dinner. Weights were recorded a year ago and then rechecked this year in advance of the meeting. Each man paid 10c for each ounce weight gained in the year's period. A steak dinner was prepared by the pastor, the Rev. William Blough. Eugene Hoeftman, president of *Pacific SW ULCM*, is a member of this unit.

* * *

The first congregational units to make a contribution through the synodical ULCM for the churchwide auxiliary in the *Pacific SW ULCM* were St. Jo Gardena and Grace, Culver City. A men's groups have been a part of congregations for many years. A ber of the conference ULCM leaders come from these congregations.

* * *

Reformation, Wichita, Kans., the Lester M. Utz, pastor, held a com Christmas party with both the U and the ULCM participating. This i



CELEBRATING the 40th anniversary Council of Churches National Capital Dr. Clarence T. Nelson (center) acc congratulatory letter from evangelist Graham (left). Dr. Nelson, pastor of A tana Lutheran Church, Washington, received the letter as president of the Council. Looking on is Dr. Albert P. key, a Methodist clergyman, chairman 40th anniversary committee.

The letter offered Dr. Graham's "he congratulations" to the cooperative "for its wonderful work through thes decades." The CCNCA includes churc four Lutheran bodies—ALC, Augu Missouri Synod and ULCA.

The letter read in part: "The cor witness of 300 churches in Washingto far beyond the two million people there; it reaches through embassy per and foreign students to influence nati the uttermost parts of the earth."

ur new ULCM units. President is Dr. lf Mork.

* * *

Regional Lutheran Boy Scout Rela-hip Conference will be held Feb- 12-14 at Long Lake Winter Lodge, miles northwest of Chicago, Ill. ng those participating in the pro- are Dr. A. E. Iverson of the BSA ew Brunswick, N.J.; the Rev. Frans rson, chairman of the National Lu- n Committee on Scouting; and rep- tatives of the various Lutheran men's ps.

* * *

e ULCM unit at *Transfiguration, e, S.C.* entered into some real social re projects. The first was furnishing abor for the reroofing of the homes ne of the members of the parish. they constructed a carport for the nage.

* * *

. Phares Beer, Allentown, Pa., a ime member of the Executive Com- e of ULCM and chairman until re- of the Honorary Life and In oriam Committee, has announced his ment from the ministry as of Feb- 1, 1960. Dr. Beer has made a sig- nt contribution to men's work in our h. We wish him a wonderful period st from his labors.

* * *

nald G. Welsh, Hyattsville, Md., a er of the Scouting Department of M, has retired from government e and entered into law practice with irm of Stevens, Davis, Miller and er of Washington, D.C. Don is also ing director of *Maryland Synod* M.

* * *

Things have changed in the last 20 years. Currently there are more $20 bills in circulation than any other single piece of currency. Twenty years ago, the $10 bill was most prevalent. It is getting more difficult to solicit contributions in New York apartment houses. Some do not permit tenants soliciting from other tenants. Most do not permit outside soliciting of any kind. What does this do to the stewardship programs of New York congregations?

* * *

The *Illinois Synod* recently made a survey of the giving of its pastors. Answering the survey were 118 pastors who reported as follows:

11 giving less than 10 percent
77 giving 10 to 15 percent
29 giving 15 to 20 percent
1 giving 30 percent

Percentages were of cash income received from the church. How do you as a layman stack up against this survey?

* * *

Lutheran sports fans should know that one of the ULCA colleges, *Lenoir Rhyne* in North Carolina, enjoyed an unbeaten and untied season in 1959. This college team was invited to participate in the Holiday Bowl in Florida where it was defeated by Texas A & I. Lenoir Rhyne played nine games and scored 336 points against its opponents' 96. It was one of eleven schools in the U.S. with unbeaten and untied 1959 records.

* * *

The Reformed Church in America—not nearly as large as our own church—had more than 1,000 men at its recent convention held in Chicago. The men were urged to "become more like the Christians of the New Testament times to help the church live and grow and be a bless-

BISHOP Hanns Lilje of the Church of Hannover, Germany is Harry Emerson Fosdick Visiting Professor at Union Theological Seminary, New York, this semester. Former president of the Lutheran World Federation, Bishop Lilje is a member of the World Council of Churches' Central Committee. During World War II he was imprisoned by the Nazis for expressing his Christian convictions and refusing to follow the line of the regime. Under sentence of death, he experienced a dramatic 11th-hour liberation by American forces in 1945.

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ing in this secular world." The Rev. Bert Brower of New York is executive director.

* * *

We noted in a recent report of the *Brotherhood of the American Lutheran Church* that receipts for Brotherhood Sunday amounted to more than $46,000 from the congregations. A letter from a pastor of the Evangelical & Reformed Church reports: "The thing that impressed me most is the fact that of the 45 men asked to participate, not one refused or made an excuse. And brother, that is thing. We were proud of our la that day."

* * *

Reprinted from the bulletin of *Lutheran Church, Minneapolis, Min* Rev. Paul L. Wetzler, pastor: "Unle give gladly, what we give is hardly a Nothing which is *taken* from us is a It may be a subscription; it may levy; but it is not a gift. For givin plies motivation. Giving is a respo a need we sense and understand."

* * *

Edwin L. Nering, active ULCM ber and Lamb Award winner, wa sented with the Kettring Trophy f work with young people. The awar presented by the South Bend, Ind timist Club.

* * *

Hans P. Treuenfels, ULCM exe committee member, attended a Co tion of the National Council of Ch on American Churchmen Going seas. Consultation was held at A City early in February. The purpos to discover ways in which our lay can be helped to be better witnes the Christian faith abroad.

* * *

St. Matthew's, Columbus, Ga. wa January 29-30 to the *Georgia-Al ULCM* convention. Convention them MEN OF RESPONSIBILITY; to to the Church; to ULCM. Specia phasis was placed upon manpower ization, education and assistance field of education to individuals ticularly young people—who will institutions of higher learning. U treasurer Eugene Kelchner repre the international auxiliary; b

Sons and Scholarships for the Ministry

As a congregational ULCM and as a ULCM of the ULCA we must give ourselves to a project. In the undergirding of the whole program of the church there is given wide opportunity for projects.

Regardless of the projects that may be suggested for the whole organization there is one very urgent project which should be made the project of every congregational ULCM. This might be called: SONS AND SCHOLARSHIPS FOR THE MINISTRY.

We are today building churches faster than men for the ministry. In every area there are vacant pulpits and parishes. This is the proper concern of all of us—particularly those in the ministry and the laymen of the church.

The place to begin is in your congregation and in my congregation. We must lead by precept and education our sons into the ministry.

Through scouting we develop the leadership and citizenship of our youth. Scouting holds the youth while the church teaches religion. The church award program is the most fruitful source in interesting youth in Christian service. The Pro Deo et Patria award effort can direct many youth to think of the ministry.

In most every congregation there are young men graduating from high school who may be directed to the ministry as their calling. Most of these need both moral and financial encouragement. The contribution of both moral and financial assistance should be the most challenging project for any group. Real satisfaction should come to any group which makes a regular and special effort to see a young man through college and the seminary.

In the congregation that may not at the time have a young man studying for the ministry the project can still be challenging to help the son of some other congregation. Some of our young mission congregations may have the young man but not the means to give financial assistance.

—Aubrey Mauney,
President, ULCM

ter was Dr. George F. Hart, pastor . Mark's, Huntsville, Ala.; Dr. Ray- l D. Wood, president of Synod, preached the Vesper sermon. Convention chairman was Ralph H. Loney of Fort Benning, Ga.

Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

ONE OF the fringe benefits of my job is an annual physical check-up. In the last four years, I have had two check-ups. I enjoyed this fringe benefit on my former job with the United Lutheran Publication House. On one of my visits to the physician for a check-up, I was interested to note that his book shelf contained what appeared to be the latest medical books. It was apparent that this doctor was keeping abreast of the latest developments in medicine.

Many of the ULCM readers of this magazine are members of Church Councils. Your pastors do not receive salaries comparable to the average medical doctor. You could do your congregation an invaluable service by providing in the church budget an item for "Books for the Pastor." A pastor needs to read books to keep abreast of current theological trends. Many pastors just do not have the money necessary to purchase books.

You may be one who feels that all the pastor needs is the Bible. Certainly he needs the Bible for this is the one vitally essential book, but even with this book are new points of view and the recent Dead Sea Scroll discoveries point up that a pastor needs other books to help him most accurately present the Bible message. Certainly, theology is a living thing and never static. The study of Luther in recent years has been tremendous and many new books about Luther and concerning his teachings and writing come from the press.

I believe the best preaching comes the pastors who are the most avid r of books. You can make it possib your pastor to do more reading i ways.

First, see that he receives a bo lowance of $10 a month. This w a good starting amount for any Perhaps one of the best ways is to lish a credit with our United Lu Publication House in the amount o for the pastor's books each year. church councilmen feel it is appr to give their pastor a car allowance so it is. It is equally important t have current books so his preaching remain vital and the kind that me needs of his people.

The second thing you can do is it possible for your pastor to have time to do the reading essential t his preaching effective. Unless the budgets his time, he probably wo much reading even if he has the Encourage him to reserve the fir hours each morning for study an urge your members to refrain as possible from intruding on this pe

This is the first position I hav where I found it so important to c siderable reading. I have always was essential for pastors to read. also known that frequently they

0 Lutheran Youth ıdership Awards Be Granted

ch year the Luther League of Amer- nd United Lutheran Church Men applications for scholarships for A young men and women which are available by the Lutheran Brother- Insurance Society of Minneapolis, . These scholarships, called Luth- Youth Leadership Awards, are grant- high school seniors who enter a ran college in the fall. Application s have been mailed to all affiliated egational ULCM units and are avail- from the ULCM offices in New or the LLA office in Philadelphia, f there is a deserving young person ur congregation going to a Lutheran ge this fall have him or her make cation for this award.

Efird Honored Twice

e Rev. Dr. Frank K. Efird, pastor . John's, Salisbury, N. C., who was tured speaker at the ULCM South convention last October, was twice d to important church posts during ry.

. Efird was elected president of the n education committee of four Lu- n bodies (ULC, Augustana, AELC Suomi) now formulating a common ulum. And President Fry announced Efird's selection as chaplain for the s Atlantic City convention Oct. 13- 960.

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buying financial help. You as h councilmen can render your con- tion a real service by helping pro- the money and time for your pastor more reading.

PRO DEO et Patria award was given to Life Scout Danny Steve Livingston at Mayer Memorial Church, Newberry, S. C. on Nov. 29. His project was an essay on *The Life of Dr. Martin Luther.* In photo, left to right: Mrs. Eula Q. Livingston, mother of the winner; Scout Livingston; Pastor Daniel M. Shull, Sr.; Scoutmaster Dewey Kinard of Troop 69, Blue Ridge Council.

Former Missionary Elected by ULCW

Ethel M. Dentzer of Philadelphia, who served as a Lutheran missionary for 20 years in Japan and India, has been elected associate secretary for Education of the United Lutheran Church Women.

Miss Dentzer returned to the United States early last year after completing 18 years as a United Lutheran missionary in India. Prior to her tour of duty in India, she served for two years in Japan.

She is a graduate of Biblical Seminary, New York, and holds a Master of Arts degree from New York University. She is taking graduate work at Columbia University.

As ULCW associate secretary for Education, Miss Dentzer will edit program and educational materials used by 163,000 United Lutheran Church women in the United States and Canada.

"Urban Work is New Frontier"—Hous

The Rev. D. Donald L. Houser of New York, executive secretary of the United Lutheran Church's Board of American Missions, told delegates to the 50th anniversary convention of the National Lutheran Educational Conference in Boston early in January that "urban church work is the church's new frontier."

Addressing 75 delegates and visitors in the Statler Hotel, Dr. Houser declared that the United Lutheran Church is reversing the Protestant trend of deserting the city to develop a middle-class church in the safety of the suburbs.

"We are late in developing our concern for the inner city," Dr. Houser said. "Secularism has taken over. The church must cultivate and prepare the soil of the inner city as in a foreign land as second and third generation pagans meet us here . . . If the voice of the church is no longer heard in the heart of the city truly we are living in the post-Ch era," he told delegates.

Dr. Houser described the progr the ULCA's Board of American Mi in developing interracial congrega "We can point to interracial con tions in Baltimore, New York, delphia, Jersey City, Trenton, D Toledo, St. Louis, Detroit, Indiana Oakland, San Diego, San Francisc ramento, Los Angeles, Chicago Buffalo, to mention a few that are real sense developing an inner cit gram in the heart of a changing munity.

"Four urban congregations," Houser explained, "have a Negr a white pastor serving side by si fifth will be added this year. We ca point to approximately 10,000 Neg our congregations."

10 Reasons Why I Swear

1. It pleases Mother so much.
2. It is a fine mark of manliness.
3. It proves I have self control.
4. It indicates how clearly my mind operates.
5. It makes my conversation so pleasing to everybody.
6. It leaves no doubt in anyone's mind as to my breeding.
7. It impresses people that I have more than ordinary education.
8. It is an unmistakable sign of culture and refinement.
9. It makes me a very desirable personality among women and children and in my social circle.
10. It is my way of honoring God who said, "Thou shalt not take the name of the Lord thy God in vain."

—Author unknown

CA Lamb Awards 1959

WILBERT H. BROCONIER, SR.

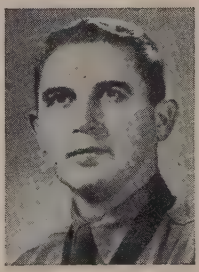
Grace, Buffalo, N. Y., Pastor John W. Roberts, Jr.

r. Broconier, for more than 40 years interested in scouting, was one men instrumental in organizing the men's group in his own church. s been a teacher in the church school for more than 35 years. Mr. nier has long been interested in the Leadership Training Committee Council. In 1951 the Buffalo Area Council, BSA awarded him the Beaver. The Council vice president writes of him: "His steadfast on to both his church and scouting are worthy of recognition.

FORD L. COOLMAN

Grace, Wadsworth, Ohio, Pastor J. David Mumford

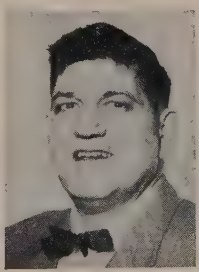
r. Coolman served almost 20 years as Scoutmaster at Grace Lutheran n, Wadsworth, Ohio. No application for the 1959 Lamb Award con- as many supporting letters as that of Ford Coolman. They came from eas of community life. Mr. Coolman is an outstanding churchman special attention to evangelism and stewardship. He has upheld theran teachings and has not compromised them to promote scouting. s served scouting at the District and Council level and in 1955 was ed the Silver Beaver.



H. FRED RUDISILL

Emmanuel, Lincolnton, N. C., Pastor H. A. McCullough, Jr.

he kind of scout leadership provided by Mr. Rudisill is indicated by ement in a supporting letter: "All the time there are boys who de- ely choose the troop sponsored by our church even when there are available troops for them. They want to have Fred as their Scout- ." For 30 years Fred Rudisill has been active in scouting, 25 years utmaster. Since World War II his troop displays and cares for the can flag on Lincolnton streets on appropriate days. He has a deep iding interest and record of service in the church's teaching program.



ARTHUR EMERY

Unity, Milwaukee, Wis., Dr. R. L. Boulton, pastor

me men have an intense interest in youth. Such a man is Arthur Not only is his interest in the scouting program, but he has given f also to the Luther League program and to the YMCA in his com- . Mr. Emery served as Scoutmaster for many years and has served g at the District level. He has been a church councilman, usher and ber of the congregational ULCM unit. Mr. Emery is the first scouter Wartburg Synod, ULCM to receive the Lamb Award.

LEROY R. MOYER

Emmanuel, Pottstown, Pa., Pastor L. Samuel Krouse

r. Moyer is both a devoted churchman and scout leader. He has served his church faithfully over years in the church council, church school and the choir. As a scout leader, he has been instrumental anizing many scout units and has helped other units to be revitalized. He has continuously pro- church-related scouting and has been an ardent supporter of the Pro Deo et Patria Award program. Moyer has served as District Organization and Extension chairman since 1955.

Record Response to LWR Clothing Appeal

Lutheran World Relief received 3,206,602 pounds of clothing from its nationwide Thanksgiving Appeal in 1959 —the best response in the history of this annual effort.

Results of the drive exceeded the 1958 appeal by 406,798 pounds or about 14 percent, it was reported by the Rev. Ove R. Nielsen, assistant executive secretary of LWR, which serves as the material aid agency of the National Lutheran Council and the Board of World Relief of the Lutheran Church—Missouri Synod.

The ingathering of clothing was conducted in local congregations during the week of Nov. 22-29 by both LWR and the Missouri Synod. Each agency prepared and mailed its own interpretative material.

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Coordination was sought on the level so that, when carloads were involved, clothing appeal leaders from constituencies loaded clothing into same boxcars for shipment to warehouses. By the same token, le of each of the two appeals usually w together in general promotion.

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ıe Sacrament of the Altar

CHARLES D. TREXLER, JR.

is topic begins with a description of the service of Holy nunion as it was celebrated during the first three centuries of hurch's existence. This is followed by a reference to the es introduced into the Communion Service in the new e Book and Hymnal.

e remainder of the topic introduces a number of very prac- suggestions on how to prepare oneself to receive Holy Com- n. Helpful hints for private meditation at home are followed commendations for proper attitudes and actions during The e at which the Lord's Supper is to be received. The emphasis ghout is on a reverent participation in the privilege of Holy nunion.

Turn Back the Clock

HIS BOOK, *The Shape of the Lit-* Dom Gregory Dix tries to show aders what Holy Communion meant to the early Christians by transferring the scene of action to London at the present time. Perhaps we may be permitted to go one step farther, and transfer the experience to New York City in our day. The experience of an early Christian as he goes to receive the Holy Communion might then sound like this.

Rev. Charles D. Trexler, Jr., is pastor od Shepherd Lutheran Church, Roose- New York. This is the Inter-Lutheran for March.

You are a grocer on New York's Third Avenue. You are not a man of wealth and influence, but only a small businessman. Many of the early Christians in the city of Rome in the first three centuries of the Christian church held similar positions. Ancient Rome did not observe Sunday as a holiday; to the Romans it was simply another working day. Therefore, in order to attend your church service you would have to get up early in the morning, before dawn, and proceed on your way to the house where the service will be held. You would carry in your pocket a roll or bun, and would carry a small container of wine hidden somewhere in your clothing. Possession of these articles could well send you to jail, for the police know that such bread and wine are necessary for the celebration of Holy Communion, and to be a Christian is punishable by death. Fully aware of this, you go carefully by back streets to the house where your fellow Christians are waiting.

You finally come to the place, a big house on Fifth Avenue owned by a wealthy Christian woman. You enter carefully by the service entrance in the rear of the house. Before you are allowed to enter, someone inside examines you thru a partially opened door. Aft the lives of everyone inside are at an informer could send all of you electric chair. After you are recog and slip inside, you find your way living room of the mansion, for he service will be conducted. The living looks exactly the same as it does other day in the week.

You feel at home as soon as you for you know all the others gathered A few words of greeting are share those closest to you. At one end living room you spot the pastor, se an arm-chair. Like everyone else room he is dressed in ordinary clothing. Nearby is a semi-circle of facing the room. These chairs are pied by the members of the church cil.

The Communion Service

Evidently you were one of the arrive, for the service now begin pastor stands and greets the church Lord be with you." Immediately al conversation ends; all those gathe the room reply, "And with thy Then you turn and grasp your ne warmly with both hands. In ancien

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would have greeted your neighbor a kiss; this form of greeting is no r commonly practiced among us in hurch. The warm handshake is sym- of the unique Christian relationship ave with every other person in the . All of you are risking your lives to resent, all of you have owned one and Savior, all of you have come to e the Holy Communion. The service eds. When you come to the Offer- each one of you proceeds to a small placed in front of the pastor, and your rolls on a silver plate, and your wine into a loving cup. The of- gs are blessed by the pastor and the h councilmen, as they stand with hands stretched out over the bread vine.

e service proceeds, and the time for istribution of the bread and wine is ed. First, the pastor takes a piece e of the rolls and eats it, and takes of wine from the cup. He then s the other rolls into small pieces. n this is done, the church council- receive the elements from the hands e pastor. This finished, each of you s forward and receives a piece of f the rolls and a sip from the cup ne. After all have communed, some- says, "That's all. Good bye every- !" and the service is over. Barely y minutes have gone by since you entered, and the service is completed. say a last word of greeting to your ds, and quietly slip out through the door by which you entered. Again the back streets you return quickly ur little grocery store.

Perhaps a Different Ending

ite possibly, though, you might get back to your little grocery store! se someone recognized the pastor as he left the service. Immediately a mob would gather. "Christian!" was a word of contempt and an excuse for mob action in those days. Soon the police would arrive, and all those found in the house at which the service took place would be carted off to jail. There, if you refused to worship a statue of the Emperor as God, you would be sentenced to death! Torture, a lifetime of slavery, or death might well be the price you would have to pay for coming to receive the Holy Communion at the home of a Christian friend.

We cannot understand what this Sacrament of Holy Communion meant to the early Christians until we fully appreciate the danger and risk involved in their seeking of the Sacrament. Yet it was the belief of these early Christians that it was desperately necessary to meet together and do what their Lord commanded them to do.*

It is out of history like this that our new *Service Book and Hymnal* has come, and especially that part which we know as "Communion." It is an indication of the importance which the church has always attached to this central act of the church's worship, the command of our Lord to "do this."

What Has Been Changed?

If you have the new *Service Book and Hymnal* in your church you have discovered that the only major change in the liturgy of the Holy Communion is the Prayer of Thanksgiving which is also known as the Eucharistic Prayer. This comes immediately after the Sanctus and provides a sort of frame or setting for the Words of Institution which in the *Common Service Book* stood by themselves. In this prayer, which has been

*For further interesting details, see *The Shape of the Liturgy*, Dom Gregory Dix (London: Dacre Press, 1945).

modeled on the prayers of the historic liturgies of the church, we remember the purpose of God the Father in giving his only-begotten Son: "that whosoever believeth in him should not perish but have everlasting life." We remember the life and death and resurrection of the Lord and the promise of his coming again. We pray for the blessing of the Holy Spirit both upon ourselves and the bread and wine of the Sacrament. The prayer ends with a short doxology to the Holy Trinity.

It is the privilege of every Christian to participate in this wonderful sacrament in which we receive Christ hi It is not a sad and mournful servic a service of joy and gladness. We that the living Christ is present w under the forms of bread and win we rejoice at his victory over sin, and the devil. Luther says "This Sacrament is naught else than a sign, in which Christ and all sain pledged, granted and imparted, wi their works, sufferings, merits, m and possessions, for the comfort strengthening of all who are in a and sorrow, and are persecuted b devil, sin, the world, and flesh and

The Inter-Lutheran Topic for March

Aims

1. To consider briefly the historical development of this service, as well the origin of the various parts.
2. To consider carefully those parts of this service which are new.
3. To make clear the sacramental character of the Lord's Supper.
4. To offer practical suggestions to the men so that they will be led to a rever and devotional participation in this service.

Suggestions for a Devotional Service

Hymn: "According to thy gracious word" (No. 266, *Service Book and Hymn*
Psalm 130, followed by the Gloria Patri
Scripture Reading: 1 Corinthians 11:23-32
The Topic and Discussion
Prayer, followed by the Lord's Prayer
Hymn: "O living Bread from heaven" (No. 285)

Questions for Discussion

1. How often do you think a Christian should receive the Holy Communi
2. Why do we call the Holy Communion the church's "central act of worsh
3. Is the Holy Communion only the seal of the forgiveness of sins, or i something more? What?
4. Why is it necessary to prepare for receiving Holy Communion? Are t other ways to prepare, besides those mentioned in the topic?
5. Are there ways in which the reverent celebration of the Sacrament c be improved in your church? Do the ushers bring the people up to the in an efficient and reverent manner? Do the people talk during the distr tion? What can be done to improve or correct these things?
6. Does a large part of the congregation get up and leave during the sin of the communion hymn? Do you think this is right?
7. Do you think it is right, except in cases of emergency, to leave the ch immediately after you have received the elements of the Sacrament, before The Service is concluded? What is wrong with such a practice?

To receive the sacrament is nothing than to desire all this and firmly to ve that it shall be done."*

How Can I Prepare?

you had an appointment with the dent at the White House you would re for it. You wouldn't go to Wash- n the same routine way you get up go to work every day. It would be a al event. You would get a good 's sleep beforehand. You would in your best clothes. You would of what you were going to say.

r appointment with our Lord in Holy Communion should have the kind of preparation and sense of tancy. How can a person prepare to ve this Sacrament when he stays up of Saturday night at a party? Satur- or the Christian is a holy time. It is ight which Jesus spent in the tomb e his resurrection on the first Easter Since every Sunday is a celebration ster when Christians rejoice to wor- their risen Lord in Word and Sacra- Saturday night should be at least devoted to a preparation for the ntment with the King of kings the morning.

Getting Ready at Home

you have your own *Service Book* use prepare yourself. Read the Propers ne next day. Use the Order for Pub- onfession and Absolution on page adapting it to your own private de- n. Or read Psalms 84, 85, 86, 130. is a good thing, in your preparation Holy Communion, to use the Ten nandments—as explained by Jesus— measure of your life, to find where ave failed to keep God's holy law. helpful are *Christian Questions with*

rtin Luther, "Treatise on the Blessed Sacra- *Works of Martin Luther* (Philadelphia: berg Press, 1943). Vol. II, p. 19.

ULCM PINS

You will want to have your own ULCM lapel button. These are available in four colors, rolled gold at $1.25 each or 6 for $6.00.

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Their Answers from the Small Catechism by Dr. Martin Luther. These are published in pamphlet form by the American Lutheran Publicity Bureau, 2112 Broadway, New York 23, N. Y. ($2.75 per 100). Another excellent pamphlet is *Preparation for Holy Communion,* by Pastor M. A. Miritz, which is published by the Wartburg Press, 57 East Main St., Columbus 15, Ohio, (5c each, 50c per dozen, $3.75 per 100). You will also find useful the "Preparation for Holy Communion" on page 87 of the Lutheran Laymen's Movement Edition of *Prayers Old and New.* This pamphlet prayer book can be obtained from the Lutheran Laymen's Movement, 231 Madison Ave., New York 16, N. Y. (20c per copy).

What About Fasting?

Usually when preparation for Holy Communion is discussed, someone brings up the question of fasting. Roman Catholics are required by their church to fast before receiving the Holy Sacrament. There is no such rule in the Lutheran Church. The Small Catechism says, "Fasting and bodily preparation are indeed a good external discipline; but he is truly worthy and well prepared, who believes these words: 'Given, and shed for you,

AUDIO-VISUAL AIDS

For use with the topic for March

by LESTER M. UTZ

"THE LAST SUPPER"

This short filmstrip of 27 frames in color shows a series of pictures of Christ and his disciples in the Upper Room. The feet-washing scene, the prediction of the Betrayal, and the Administration of the Lord's Supper is impressively presented. The text is on the frames. This filmstrip was produced by Church Craft and may be secured thru the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29.

"THE LAST SUPPER"

This short filmstrip of 28 frames in color with text on frame was produced by Concordia. It is of high quality and may be secured from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29.

The artwork which is well done portrays the plans for the Betrayal and the preparations for the Passover. Briefly the Institution of the Lord's Supper is itself presented. This filmstrip was produced primarily for study purposes.

"THE INSTITUTION OF THE LORD'S SUPPER"

Church Craft did a better piece of work in this set of 22 slides accompanied by a guide. They are all in color. This set may be secured from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29.

The slides give an excellent portrayal by living characters, with Bible passages, of the events leading up to the Lord's Supper, the plotting, the Passover, the feet-washing, the Betrayer, and finally the Institution of the Sacrament. It is presented in simple English for children but is adaptable to adult usage.

None of these filmstrips attempts to present the theological meaning of the Sacrament as taught by any Protestant denomination.

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for the remission of sins.'" Whether or not you fast as part of your preparation is up to you. If it helps you, then by all means fast. If it doesn't, then don't fast. But it goes without saying that no one

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should come to the Lord's Tabl
gish from eating a big meal, or
from being out late the night be
after having partaken of alcohol
erages.

When You Receive

When you go to church for th
ice of Holy Communion, be su
you get there early enough to ha
own private devotions before the
starts. Use one or more of the col
pages 234 and 235 of the *Servic*
and Hymnal. While you are wa
go up to the altar to receive the
ment read Psalms 84, 85, 86, a
As you walk up to the altar, be s
you go in a spirit of devotion
people find that folding their han
attitude of reverence as they wal
the altar helps them to realize th
der of the Holy Sacrament in
Christ comes to them.

When you kneel at the altar, kn
your back straight and your hea
Rest your hands on the altar rail
wish, but don't lounge. Good tab
ners extend to the Lord's Tab
When you kneel, say silently the
of the centurion, "Lord, . . . I
worthy to have you come un

or any other verse of Holy Scrip-
which is suitable. You may find it
il to keep a mental picture of the
xion, or of Christ as he most ap-
to you, before your eyes. Or keep
eyes fixed on the altar cross or cruci-
When the pastor comes to you, be
ou raise you head so that he can ad-
er the elements to you without
ardness.

it is the custom in your church to
e the wafer in your hand, make a
e' of your hands by placing the
hand upon left, palms up and open,
ft the wafer to your mouth in this
If it is customary in your church,
the majority of Lutheran churches,
he pastor places the wafer upon your
e, extend your tongue so that this
e done with ease.

Give Thanks!

er you have received both elements
he blessing, go back to your place
e same reverent manner in which
ame to the altar. Kneel or bow your
in thanks to God for his great gift
us Christ in the Sacrament. If there
eople to be communicated after you,
e time in thanksgiving to God. Read
le Number 5 on page 215 of the
e Book and Hymnal, Psalm 150,
the prayers entitled "After Holy
nunion" on page 235 of the *Service*
There is a section in *Prayers Old*
New (mentioned above) which is a
ine help for post-communion thanks
d.

er all have received the Sacrament
g the Nunc Dimittis. This beautiful
le can be found in Luke 2:29-32. It
metimes called the Canticle, or Song,
meon. Simeon was an elderly man
had waited for the coming of the
. "It had been revealed to him by

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the Holy Spirit that he should not see death before he had seen the Lord's Christ." Simeon was in the temple in Jerusalem when Joseph and Mary brought the child Jesus there for the first time. The old man took the Christ Child into his arms and then said these beautiful words which we sing after we have received the Sacrament. It is a wonderful expression of our belief that Jesus is truly present in the Sacrament and that we receive him just as really under the bread and wine as Simeon received him in the temple. After we sing this hymn there is a brief prayer of thanksgiving to God and then the pastor blesses us with the Benediction.

We go out with joy in our daily lives, knowing that Christ is with us always, as he promised, even unto the end of the world.

Suggestions for the Leader

Please don't READ the topic to the men. Read it yourself often enough to absorb it and then present the material in your own words. Please note also that it is suggested that you send for certain materials to distribute to the men. Do this sufficiently early so that all these items will be available for your meeting. Carefully assemble and arrange them before the meeting begins, so that everything may proceed in an orderly fashion.

UNITED LUTHERAN CHURCH MEN
The Men's Auxiliary of the ULCA
231 Madison Avenue
New York 16

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Be sure to have a copy of the *Book and Hymnal* and a Bible to p the hands of each of the men. The *Book* can be referred to as you disc various parts of The Service. The Bibl be necessary to look up the Nunc D (Luke 2:22-35) when you discuss th of Simeon in the course of your pr tion. Since most of the liturgy directly from Holy Scripture, you ma the men to look up these passages a Isaiah 6:1-3, John 1:29, and Matthew Have the men identify those parts liturgy which are based on these Sc passages.

In addition to the copies of the Book and the Bible, which each ma need, you will also want to have o at least one copy of the following Christian Questions and Their A Preparation for Holy Communion Prayers Old and New. The source a of each of these pamphlets or boo mentioned in the topic material. Qui sibly you will want to secure add copies of these for your men, either or after your discussion.

Do not pass out any of the above m until after you have presented the If you do, you will find that your m have their noses buried in it while y trying to hold their attention with the

Another great help for the enrichm this discussion material would b *Little Service Book* by B. Von Schen is a book which was written prima children but is always much appreci adults. It goes through The Servic by step, and explains each part. It is in several colors and beautifully illu It costs 50c for a paper-bound editi 75c for the stiff-cover edition. It can tained from Our Saviour Lutheran Press, 1734 Williamsbridge Road York 61, N. Y. It would be fine could give each of your men a copy little book.

In the box on page 30 you will number of questions which can be "pump primers" to begin a discussion after you have finished your prese Use them only if the men themselv no questions to ask.

no matter how you look at it

10

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